Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 11
The History of Masjid Nabwī

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
Part 11 – The History of Masjid Nabwī
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Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had made the long hard journey from Makkah with his Companions Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ. Their guide ʿAbdullāh ibn Arīqaṭ brought them safely to the southern localities of Madīnah and they had arrived on a Monday in the district of Qubā' where the tribe of ʿAmr ibn ʿAuf used to reside.

The Anṣār had been waiting with great eagerness for the arrival of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. When he arrived, they came from all directions to present their greetings. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ had remained behind in Makkah to give back all of the possessions which had been left in trust with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Once they had been returned, he also made his way north to Madīnah and joined Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the house of Kulthūm ibn Hidm رَضِيَ ٱللَّهُ عَنْهُ.

Whilst Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stayed in Qubā', he laid the foundation of a Masjid. Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation relating to the people of Qubā' and the Masjid. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would later on make it a habit to visit the blessed Masjid on Saturdays, sometimes walking and sometimes riding.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not intend to stay in Qubā' so he left and travelled north on the Friday. It so happened that he reached the area of Banū Sālim ibn ʿAuf and here the first Jumʿah Ṣalāh and Khuṭbah took place.

After the Ṣalāh, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ continued north seated upon his camel. The Anṣār were accompanying him holding their weapons and the girls had climbed the rooftops to catch a glimpse of the Messenger of Allāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

All of the Companions wanted to host Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ however when asked, he would supplicate for them and tell them to give his camel way. The camel would only stop where Allāh سُبْحَانَهُ وَتَعَالَىٰ wanted it to stop, and this would be where Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would stay.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ passed through one locality after another until he arrived at the locality of the Banū Mālik ibn al-Najjār. The camel finally stopped in a place where dates were being dried. It belonged to two orphans, Sahl ibn ʿAmr & Suhayl ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُمَا. This land would be the future location of the blessed Masjid of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Whilst the residence of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was being constructed, he stayed in the house of Abū Ayyūb al-Anṣārī رَضِيَ ٱللَّهُ عَنْهُ. He was a very gracious and hospitable host.

Madīnah had a very diverse community. There were many Jewish tribes who used to live in the city and many Jewish Scholars. When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah, many of them came to see him. They wanted to know if this was the Prophet who they had been informed of in their scriptures.

Many of the Scholars embraced Islām. Some by listening to the words of the Qur'ān, others just by seeing the radiant face of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Amongst them was ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ who was from the descendants of Yūsuf عَلَيْهِ ٱلسَّلَامُ. He knew the name of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and his qualities and characteristics from before but he did not reveal this to anyone. When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ arrived, ʿAbdullāh ibn Salām رَضِيَ ٱللَّهُ عَنْهُ climbed on top of a date palm and recited the Takbīr with happiness.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had finally arrived at his destination where he would spend the rest of his days. The place which had been chosen by Allāh سُبْحَانَهُ وَتَعَالَىٰ as the place of his migration. Amongst the people who had been chosen as his helpers. A place which would never be the same again and this was Madīnah al-Munawwarah which is the name Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would give it.

The Clearing of the land

The land upon which the camel had stopped needed to be prepared for the building of the Masjid and the residence of Rasūlullāh ﷺ. He ordered the date palms which were on the land to be cut down. There were also some graves on the land which belonged to some polytheists. Rasūlullāh ﷺ ordered them to be levelled as well.

Once the land was prepared, Rasūlullāh ordered some unbaked bricks to be made. Rasūlullāh ﷺ worked with the Ṣaḥābah رضي الله عنهم and carried the bricks himself. While carrying the bricks, he would recite the following couplets:



هذاالحمال لا حمال خيبر هذا ابر ربنا وأطهر

This burden is not the burden of Khaybar (meaning the date palms). This burden is the best our Lord and the purest.

Sometimes he would recite:

اللهم ان الاجر اجرالاخرة فارحم الانصاروالمهاجرة

Oh Allāh, indeed the reality of reward is the reward of the hereafter, so have mercy on the Anṣār (The Helpers) and the Muhājirūn (The Emigrants).

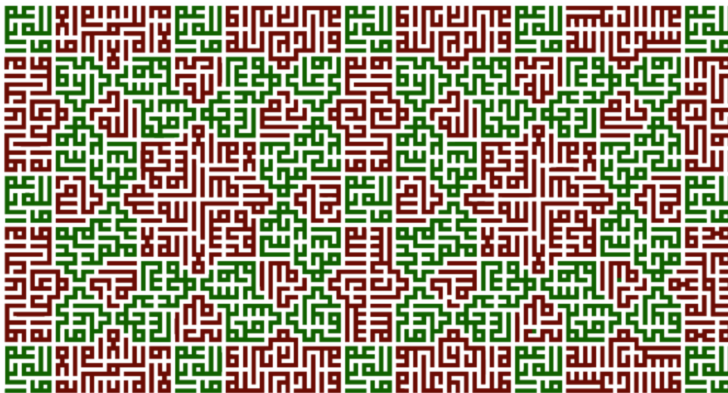
اللهم لا خير الا خيرالاخرة فانصر الانصار والمهاجرة

Oh Allāh, indeed the reality of goodness is the goodness of the hereafter, so help the Anṣār and the Muhājirūn.

The Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ used to say:

لئن قعدناوالنبي يعمل لذاك من العمل المضلل

If we sit down and Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ keeps on working, then our action (meaning sitting) will be a bad action



The First Masjid

The Masjid was a model of simplicity. The walls were made of unbaked bricks. The pillars were date palms and the roof of the Masjid was covered with branches from the date palms. When it used to rain, the water used to enter the Masjid. After this the roof was made waterproof.



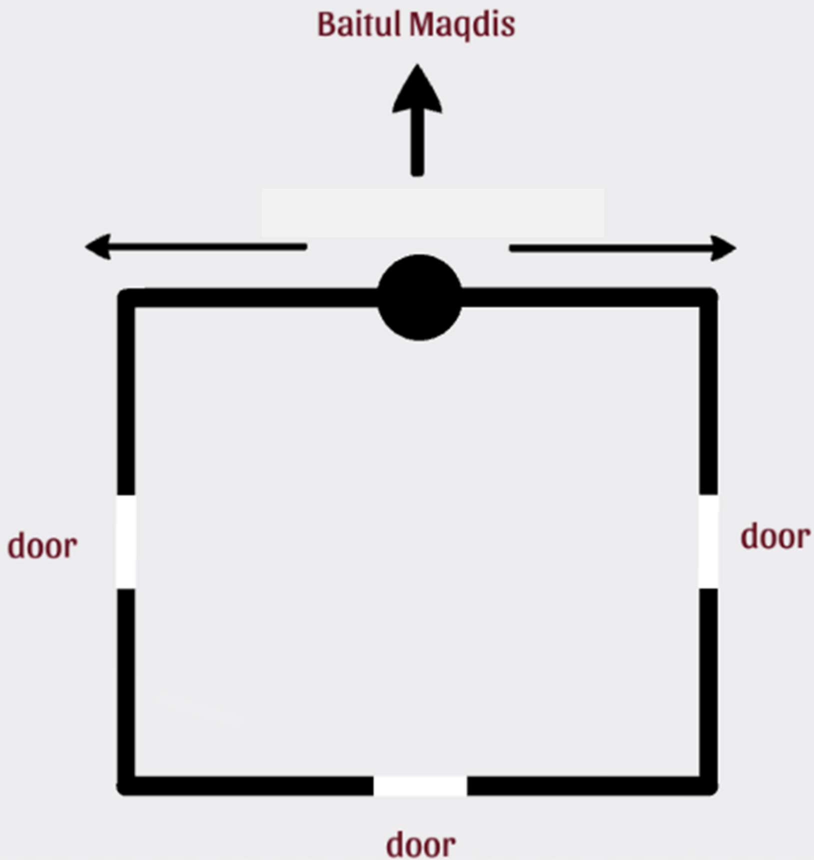
The Size of the Masjid

There is a difference of opinion as to the size of the original Masjid. In Sīrate Muṣtafā, it mentions that the original Masjid was under 100 gaz long and 100 gaz wide. One gaz, was equivalent to between 27 and 37 inches which if we average out is 32 inches, just under a yard. So the Masjid was less than 100 yards wide and 100 yards long. During the expansion in 7AH it grew to just over.

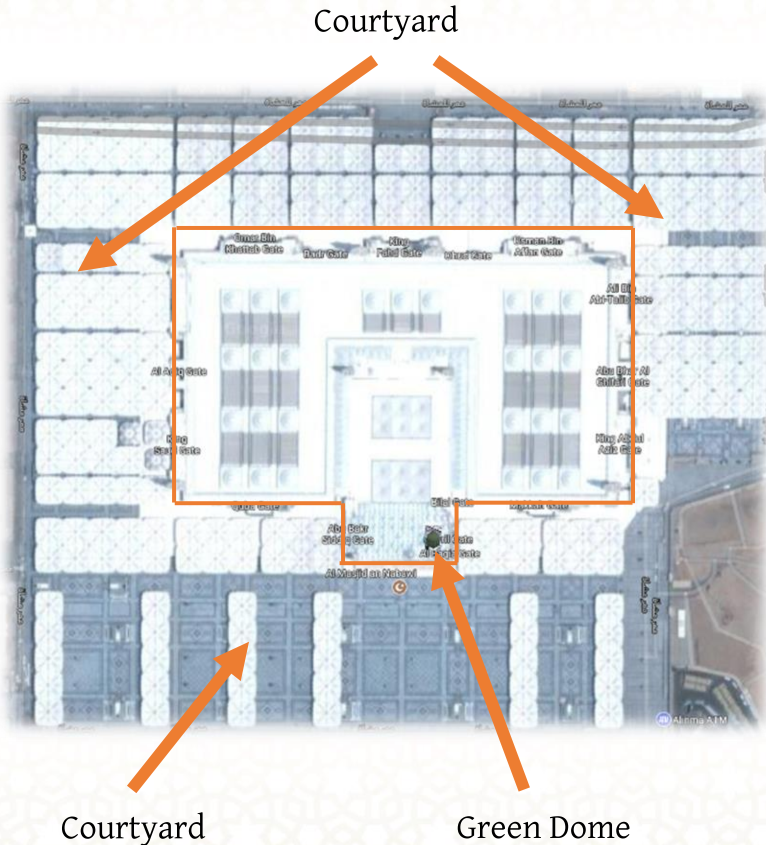
In the book 'Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ" by Shaykh ʿAbdul Muḥsin bin Muḥammad al-Qāsim. He mentions that the size of the original Masjid was 28m x 32.5

The Qiblah was facing Baitul Maqdiṣ and 3 doors were placed in the Masjid. One door was on the back of the Masjid, where the Qiblah is now. One door was on the east, where Bāb ar-Raḥmah is

now and one door was on the west which is now Bāb Jibrīl. This is the door through which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ used to come and go.



So how large was the original Masjid in comparison to today's Masjid? In order to determine this, let us first take a look at how big the Masjid is today. The orange outline shows the perimeter of the Masjid and at the front you can see the location of the Green Dome. The Masjid is surrounded by a large courtyard on all four sides.



Jannatul Baqī

In this picture we can see the size of the Masjid in comparison to Jannatul Baqī, which is where many Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ are buried including ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ and the daughters of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.



Masjid Nabwī

Al Baqī Graveyard

Masjid Nabwī – Phase 1

The picture below shows the size of the original Masjid in comparison to the Masjid today. The purple rectangle square shows the location and approximate size of the original Masjid.



You can see that the dome is outside of the original Masjid as the place where Rasūlullāh ﷺ is buried – where the Rawḍah is today was part of his dwellings. The Green Dome is directly above the grave of Rasūlullāh ﷺ.

The Dwellings of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

Once the Masjid had been built, the foundation for the dwellings of the wives of the Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was put down.

At the time, 2 dwellings were made, one for Saudah رَضِيَٱللَّهُعَنۡهَا and one for ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا. The rest of the dwellings were made as and when they were required.

Ḥāritha ibn Nuʿmān رَضِيَٱللَّهُعَنۡهُ used to own some houses which were adjacent to the Masjid. When Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ required them, they were given to him. One after another, all of the houses, were given to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

The dwellings were made from large branches from the date palm, some were made from unbaked bricks. The doors used to be covered with a blanket or a piece of cloth. They were simple dwellings showing no inclination to worldly desires. Most of the time there would not even be candles lit in the rooms at night.



This is an artist's impression of how Masjid Nabwī and the dwellings of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ used to look like. At that time, the Masjid was facing Masjid al-Aqṣā', so the houses were located to the right of the Qiblah.



Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ calls for his family.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ still had some of the members of his family in Makkah. He sent Zayd ibn Ḥāritha and Abū Rāfiʿ رَضِيَ ٱللَّٰهُ عَنْهُمَا to Makkah so they could bring back the 2 daughters of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, Fāṭimah and Umme Kulthūm رَضِيَ ٱللَّٰهُ عَنْهُمَا as well as the wife of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, Saudah رَضِيَ ٱللَّٰهُ عَنْهَا.

Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ also sent his son ʿAbdullāh رَضِيَ ٱللَّهُ عَنْهُ with them so he could bring back his family, ʿĀ'ishah, Asmā', Umme Rūmān and ʿAbdul Raḥmān رَضِيَ ٱللَّهُ عَنْهُمْ.

When Zayd رَضِيَ ٱللَّهُ عَنْهُ arrived with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ family from Makkah, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ moved from his temporary residence at Abū Ayyūb al-Anṣāri's رَضِيَ ٱللَّهُ عَنْهُ house to the new dwelling which had been prepared next to the Masjid.



Riyāḍ al-Jannah

If a person visits Masjid Nabwī today, at the front of the Masjid you will see a green carpeted area. This is known as the Riyāḍ al-Jannah.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي "[1]

Abū Saʿīd al-Khudrī رَضِيَ ٱللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "What is between my house and my Minbar (pulpit) is one of the Meadows of the Garden (Jannah), and my Minbar is on my watering-place (al-Hawḍ)."

The blessed area contains the location of many significant places. In this section we will see the locations of the living quarters of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wives and some of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ. This image has been recreated from the book Atlas Tārīkhi – Sīrate Rasūl by Sāmī ibn ʿAbdullāh ibn Aḥmad Al Maglūth.

As the Qiblah at this time had changed to Makkah, the front of the Masjid is facing south.

[1] Muwaṭṭā' Imām Malik – Book 14 Ḥadīth 467

The Dwellings of the Wives of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

The description of the locations of the houses has been taken from Atlas Tārīkhi.

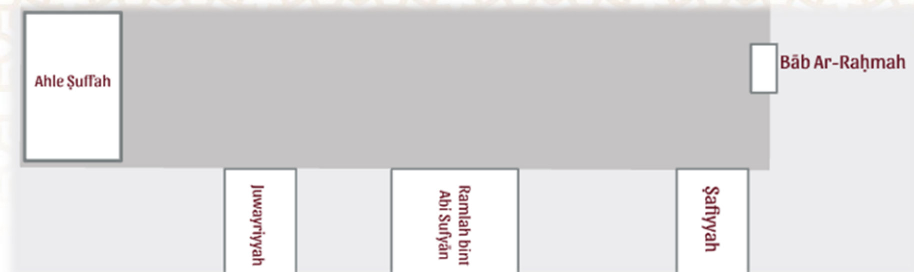


On the south eastern side of the Masjid, at the front was the Hujrah of Saudah رَضِيَ ٱللَّٰهُ عَنْهَا. Then just below were the dwellings of ʻĀ'ishah رَضِيَ ٱللَّٰهُ عَنْهَا and Ḥafsah رَضِيَ ٱللَّٰهُ عَنْهَا.



Then Maymūnah and Zaynab bint Khuzaymah رَضِيَ ٱللَّٰهُ عَنْهُمَا. In the book from which this image was referenced, there were 2 rooms with the name of Zaynab bint Khuzaymah رَضِيَ ٱللَّٰهُ عَنْهَا so either one of these could have been hers and the other belonged

to Maymūnah رَضِيَٱللَّهُعَنهَا. The quarters of ʿAlī رَضِيَٱللَّهُعَنهُ, Fāṭimah رَضِيَٱللَّهُعَنهَا and Zaynab bint Jahsh رَضِيَٱللَّهُعَنهَا were also located in that area.

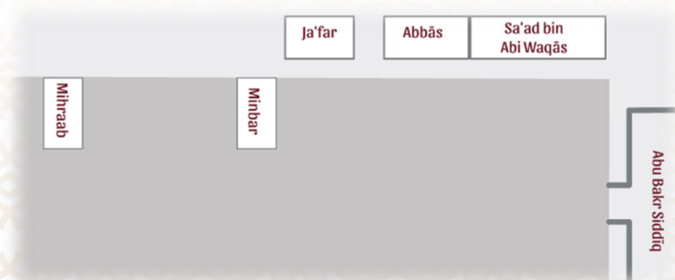


On the northern side, which is towards the back of the Masjid, there were rooms for Ṣafiyyah رَضِيَٱللَّهُعَنهَا Ramlah or Umme Ḥabībah رَضِيَٱللَّهُعَنهَا, the daughter of Abū Sufyān رَضِيَٱللَّهُعَنهُ and Juwayriyyah رَضِيَٱللَّهُعَنهَا.

The Dwellings of the Companions رَضِيَٱللَّهُعَنهُم

Some of the close companions of Rasūlullāh صَلَّىٱللَّهُعَلَيهِوَسَلَّمَ also had quarters in the vicinity of the Masjid. As we have seen, ʿAlī رَضِيَٱللَّهُعَنهُ who was married to Rasūlullāh صَلَّىٱللَّهُعَلَيهِوَسَلَّمَ daughter Fāṭimah رَضِيَٱللَّهُعَنهَا had his quarters on the south eastern side.

On the southern side, Jaʿfar ibn Abū Ṭālib رَضِيَٱللَّهُعَنهُ the cousin of Rasūlullāh صَلَّىٱللَّهُعَلَيهِوَسَلَّمَ, ʿAbbās رَضِيَٱللَّهُعَنهُ, the uncle of Rasūlullāh صَلَّىٱللَّهُعَلَيهِوَسَلَّمَ and



Saʿad ibn Abī Waqās رَضِيَ ٱللَّهُ عَنْهُ all had their quarters. Abū Bakr Ṣiddīq رَضِيَ ٱللَّهُ عَنْهُ also had his quarters to the western side of the Masjid. There were also two doors, Bāb ʿUthmān to the East and Bāb Ar-Raḥmah to the West.



There was a special place for the Ahle Ṣuffah. These Ṣaḥābah had no home, no shelter, no one to look after them. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave them a special place to stay. One of the most famous Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ was also from them, and this was Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ.

The people of Ṣuffah

There is a Ḥadīth in Ṣaḥīḥ Al-Bukhāri narrated by Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ which tells us a little about the state of the People of Ṣuffah.

He narrates "By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger.

One day I sat by the way from where they (the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions) used to come out.

When Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ passed by, I asked him about a Verse from Allāh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so.

Then ʿUmar رَضِيَ ٱللَّهُ عَنْهُ passed by me and I asked him about a Verse from Allāh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so.

Finally, Abul-Qāsim (the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Abā Hirr (Abū Hurayrah)!" I replied, "Labbayk, O Allāh's Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Abā Hirr!" I said, "Labbayk, O Allāh's Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ!" He said, "Go and call the people of Ṣuffah to me."



These people of Ṣuffah were the guests of Islām who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself.

The order of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ upset me, and I said to myself, "How will this little milk be enough for the people of As-Ṣuffah? I thought I was more entitled to drink from that milk in order to strengthen myself" but behold!

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Apostle, so I went to the people of As-Ṣuffah and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house.

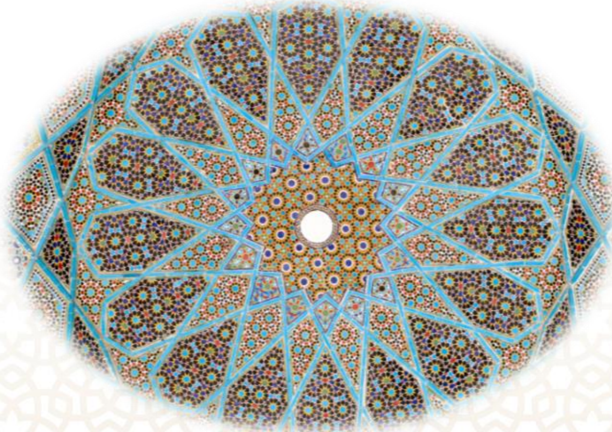


The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "O Abā Hirr!" I said, "Labbayk, O Allāh's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and

return it to me, and I would then offer it to another man who would drink his fill and return it to me.

Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said. "O Abā Hirr!" I replied, "Labbayk, O Allāh's Messenger ﷺ!" He said, "There remain you and I." I said, "You have said the truth, O Allāh's Messenger ﷺ!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.[2]

What an amazing miracle of Rasūlullāh ﷺ.



[2] Ṣaḥīḥ al-Bukhārī 6452

The Revelation

For 16 or 17 months after Hijri the Muslims continued to pray towards Bayt al-Maqdiṣ. Then Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ sent down the following Revelation:

قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ[3]

"We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Masjid (Al-Masjid al-Ḥarām)"

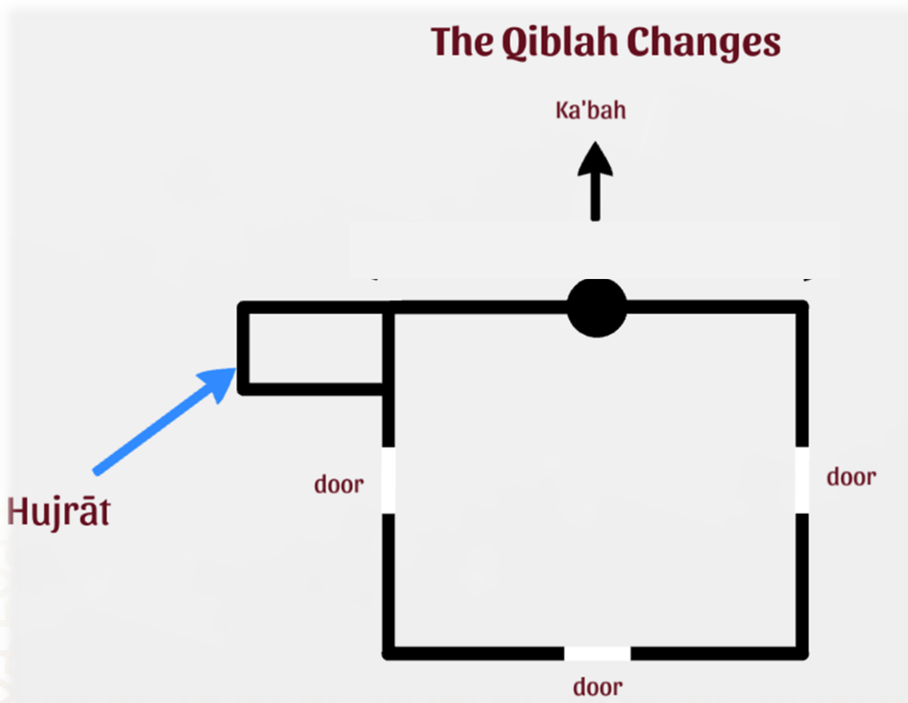


[3] Sūrah al-Baqarah Verse 144

The Qiblah Changes

Due to the change in Qiblah, changes needed to be made to the layout of Masjid Nabwī. The door to the back was now closed as this was now the Qiblah wall, and a new door was made to the new back of the Masjid.

Originally the dwellings of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ were to the rear right hand side of the Masjid, but now the Qiblah had changed, they were located to the front left-hand side of the Masjid as we see today.



Masjid Nabwī – Phase 2 – 7AH

The second time the Masjid was built was in the 7th year of Hijri after the conquest of Khaybar. The Masjid had come to some disrepair so Rasūlullāh ﷺ ordered it to be rebuilt.

In Sīrate Muṣtafā, it mentions before the Masjid was just under 100 gaz (yards) wide and long, now it was just over. In 'Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī ﷺ" it mentions the Masjid now measured 46m x 46m.

In Muʿjam Tabrāni, it mentions that when Rasūlullāh ﷺ made the intention to rebuild it a second time, there was some land next to it which belonged to an Anṣārī. Rasūlullāh ﷺ asked him if he would like to sell the land to him for a palace in Jannah. Due to his circumstances, the Anṣārī was unable to give the land to Rasūlullāh ﷺ.

ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ then purchased the land for 10,000 dirhams and said to Rasūlullāh ﷺ "The land which you wanted to purchase from the Anṣārī for a palace in Jannah, please purchase it from me." Rasūlullāh ﷺ purchased the land from ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ for a palace in Jannah and included it in the Masjid.

The first brick was then laid by Rasūlullāh ﷺ then by his command, Abū Bakr رَضِيَٱللَّهُعَنْهُ, then ʿUmar رَضِيَٱللَّهُعَنْهُ, then ʿUthmān رَضِيَٱللَّهُعَنْهُ then ʿAlī رَضِيَٱللَّهُعَنْهُ.

In the Musnad of Imam Aḥmad, Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasūlullāh ﷺ was also lifting the bricks with the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ.On one occasion I was in front of him and saw that Rasūlullāh ﷺ was carrying lots of bricks and he was supporting them against his blessed chest. I thought that he was doing this due to the weight, so I said to Rasūlullāh ﷺ, give me the bricks. Rasūlullāh ﷺ said, Oh Abū Hurayrah, pick up some other bricks, there is no life except the life of the hereafter.



The purple rectangle shows us the location of the original Masjid The yellow rectangle behind it shows approximately how big the Masjid was extended to, during this phase.



Masjid Nabwī – Phase 3 – 17AH

During the time of Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ, there was no change in the Masjid. Some of the pillars which had been made from date palm trunks were replaced when they needed to be.

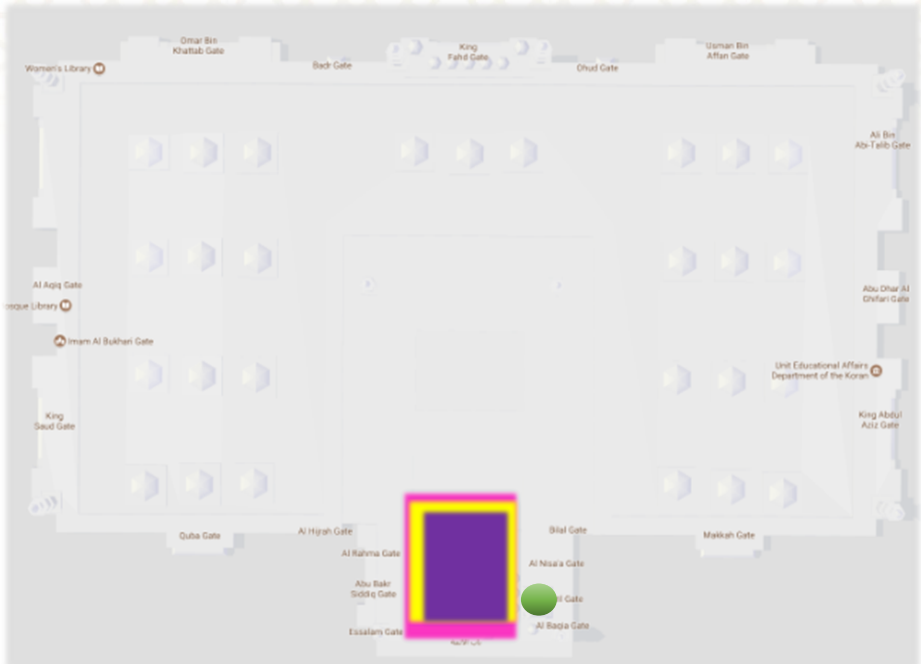
During the time of ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ, in the 17th year Hijri, the Masjid was extended from the Qiblah and western side. The new dimensions of the Masjid were 55.5m x 60m.[4]

Due to the dwellings of the wives of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ being on the eastern side, these were left alone, and the Masjid was not extended on that side. ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ only extended the Masjid, there was no change in the simplicity of the Masjid. The walls were still made from unbaked bricks, the pillars were still date palms and the roof was covered with date palms leaves and branches.



[4] Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

The Pink rectangle shows approximately the increase in size of the Masjid during ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ time. As you can see, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ dwellings were left as they were.



Masjid Nabwī – Phase 4 – 29AH

During the time of ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ, the Masjid was extended again. The unbaked bricks were replaced by Stone and the date palm trunk pillars were replaced by Stone pillars. The roof was also replaced. The new dimensions were 69m x 74m.[5]

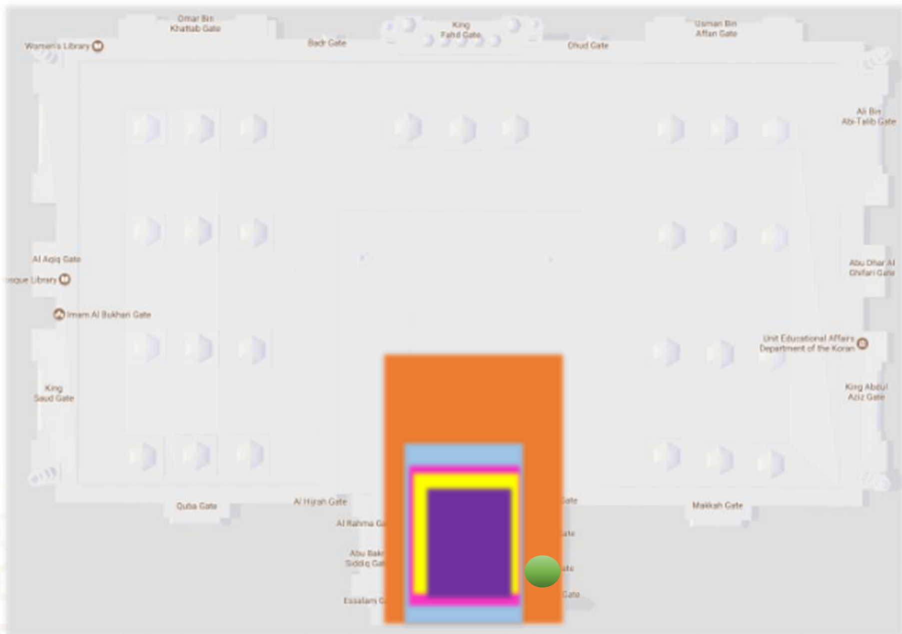
The building work started in the month of Rabīʿ al-Awwal in the 29th year of Hijrah and was completed in Muḥarram in the 30th year. It took 10 months in total to build the Masjid. You can see from the light blue rectangle, how much the Masjid was approximately extended to during the time of ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ.



[5] Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Masjid Nabwī – Phase 5 – 77AH

After the passing of the Mothers of the believers, the Khalīfah Al-Walīd ibn ʿAbdul Mālik ordered that their dwellings become part of the Masjid. Upon hearing this news of this command, the people in Madīnah became very upset. Abū Umāmah, Sahl ibn Ḥanīf رَحِمَهُ ٱللَّٰهُ used to say, if only these dwellings were left as they were, so people could see the type of rooms and shacks Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ used to live in, even though he had been given the keys to all the treasures on the earth from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ, The Orange Rectangle shows the area of the Masjid in this phase. The new dimensions were 93m x 93m.[6]



[6] Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ

Masjid Nabwī – Phase 6 – 162AH

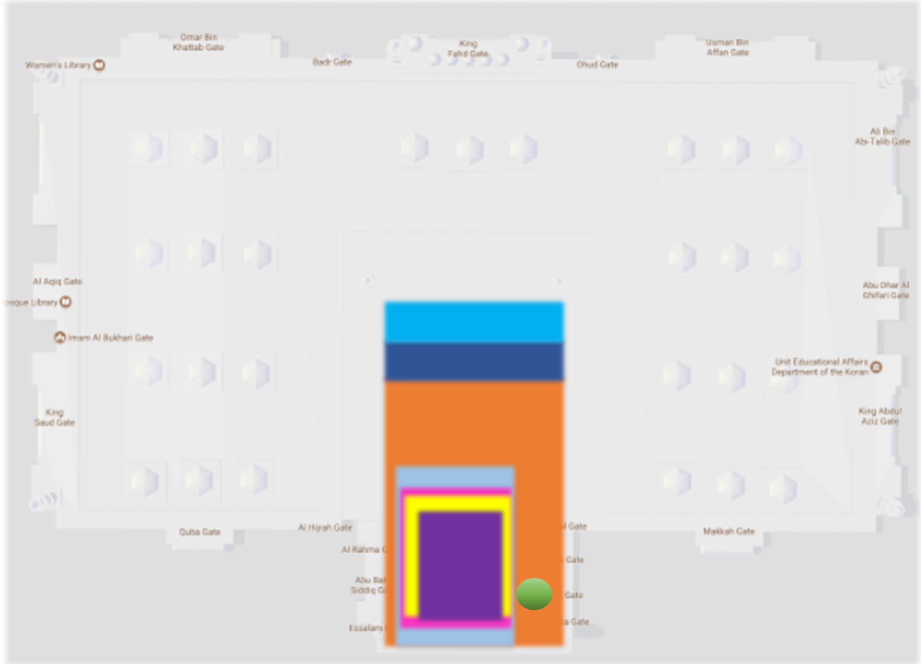
During the Khilāfah of Muḥammad Al-Mahdi Al-ʿAbbāsi, the Masjid was further extended. In 162AH the Khalīfah Al-Mahdi went to Madīnah after completing Ḥajj. He made Jaʿfar ibn Sulaymān the governor of the city and ordered him to extend the Masjid.

The Dark Blue rectangle shows how much the Masjid was extended by.



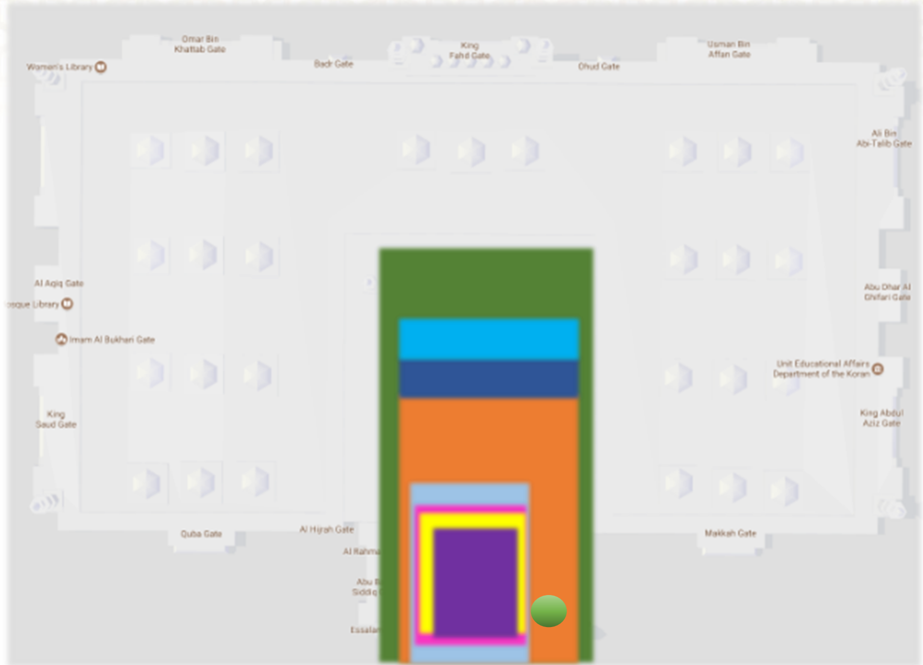
Masjid Nabwī – Phase 7 –1265AH – 1277AH

During the reign of ʿAbdul Mājid al-Uthmāni who was the Khalīfah of the Ottoman Empire, in the year 1849, they started to rebuild the Masjid. The Masjid was expanded again as you can see by the turquoise area.



Masjid Nabwī – Phase 8 – 1382AH

In 1382 AH, the Masjid was expanded again by the Saudi authorities. This can be seen by the Dark Green Area.



Masjid Nabwī – Phase 9 – 1405AH

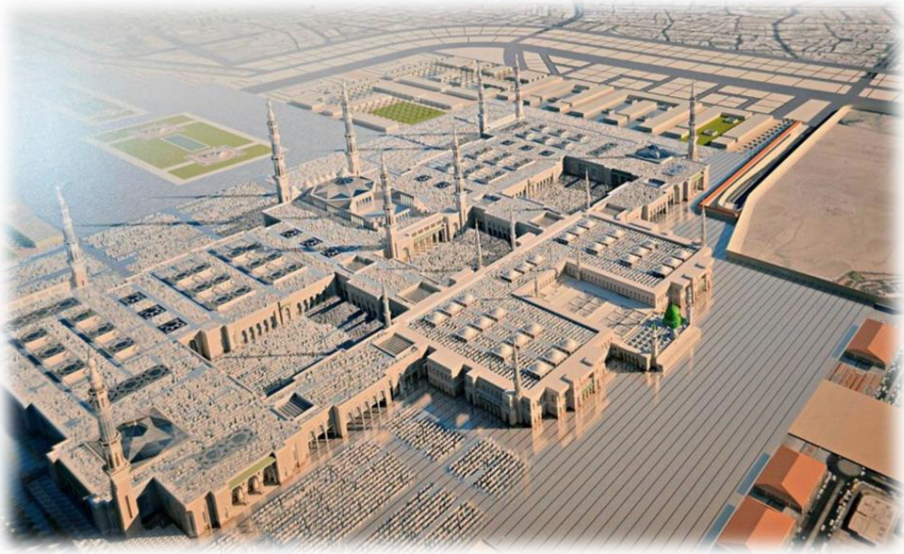
The Final expansion was completed in 1992 during the rule of King Fahd ibn ʿAbdul ʿAzīz. The Masjid was now 1.7 million square feet in size.



Future Expansion Plans

There are currently plans to expand Masjid Nabwī even further, the picture below shows the plans for the new extension. The front part of the Masjid is the existing Masjid.

The New Masjid will have a capacity for 1.6 million people.



Riyāḍ al-Jannah

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي[7]

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that he heard Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ say "Whatever is between my house and my pulpit is a garden from the gardens of Jannah, and my pulpit is on my fountain"

As mentioned earlier, if a person goes to Masjid Nabwī, this area is covered by a green carpet. In the picture below you can see the Minbar is on the right and the Miḥrāb (prayer niche) on the left.



[7] Ṣaḥīḥ al-Bukhārī 1196

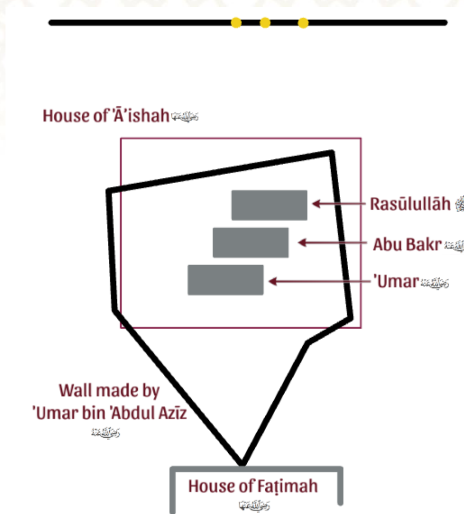
The Resting place of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

In Masjid Nabwī on the front left-hand side of the Masjid is the resting place of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his two companions. When you go to present Salām, there are 3 sets of doors on the left. There are 3 holes in middle set of doors. According to one opinion, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is buried behind the first hole and then Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ behind the second and ʿUmar رَضِيَ ٱللَّهُ عَنْهُ behind the third. There are others who say that all three are buried behind the first hole. Allāh سُبْحَانَهُ وَتَعَالَى knows best.



Plan view of the Rawḍah

In the diagram below, the black line at the top shows where the doors are, and the yellow circles denote the viewing holes.



Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was buried in the house of ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا. The square shows the location of her house. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ is buried closest to the doors, then Abū Bakr رَضِيَٱللَّهُعَنۡهُ and then ʿUmar رَضِيَٱللَّهُعَنۡهُ.

A wall was made later by ʿUmar ibn ʿAbdul ʿAzīz رَضِيَٱللَّهُعَنۡهُ surrounding the Rawḍah in 91 Hijrah. According to some sources these walls are 7 metres high and covered by a cloth.

The bottom part of the wall meets the location of where Fāṭimah رَضِيَٱللَّهُعَنۡهَا house used to be.

The Green Dome

The green dome of Masjid Nabwī is directly above the resting place of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.



Initially the roof of the Rawḍah was covered with bricks. There was no dome. This was so that it could be distinguished from the rest of the Masjid. If someone was walking on top of the Masjid, then they would know where it was.

A dome was then built in 678AH by Sultan Manṣūr Qalaon over the Rawḍah, this was known as the outer dome. The dome was covered in lead to make sure that water would not get inside. The colour of the dome was also the colour of the lead.

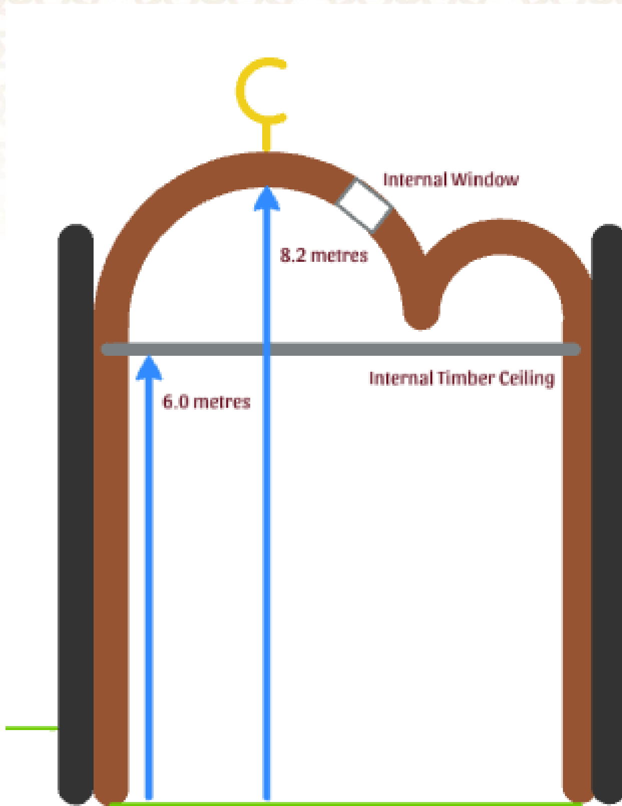
In the year 881AH the brick roof of the Rawḍah was replaced by a small inner dome by Sulṭān ʿAshraf Qaiṭābi. The dome is made from black stone at the base and white stone at the top.

In 1253AH, Sulṭān Maḥmūd ʿUthmāni ordered the dome to be coloured green. So the dome has only been coloured green for less than 200 years. It is repainted as and when the need arises.



The Sacred Chamber

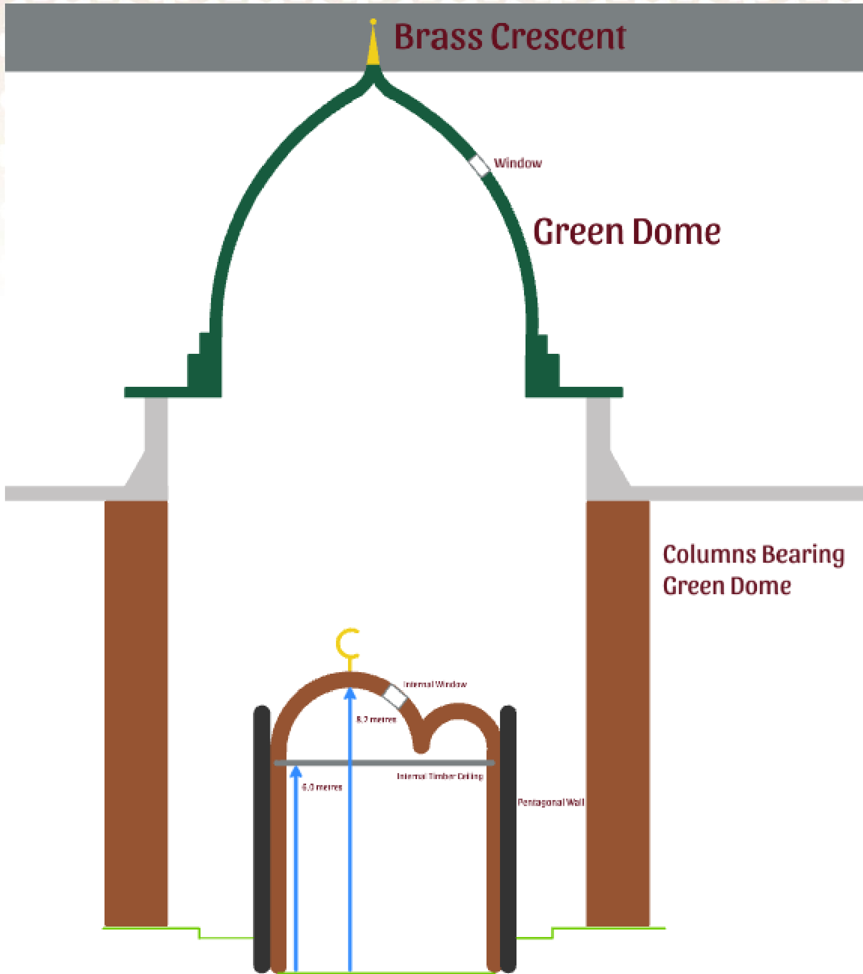
Now let's look at the sacred chamber in a bit more detail.



The green line at the bottom shows the ground and the grey line inside the inner enclosure shows the timber ceiling. The timber ceiling is 6.0 metres from the ground level.

You can also see the inner dome which was built by Sulṭān ʿAshraf Qaiṭābi. It has a small window in it. This stands at a height of 8.2 m. The black walls are the perpendicular walls which were made by ʿUmar bin ʿAbdul ʿAzīz رَضِيَ ٱللَّهُ عَنْهُ.

The Internal Room



The brown columns show the pillars which hold the outer dome. The outer green dome also has a window in it and stands at a height of 28 metres from the ground. There is a brass crescent on the top which is also 3 metres high.

The Plot

There were many plots to try and remove Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ blessed body from his grave and I just wanted to mention one attempt which is reported by Samhūdi which resulted in steps being taken by the Sulṭān of the time to prevent any such attempts from happening again.

It was the year 557AH which was 1164 in the Western Calendar. Nūruddīn Zengi رَحِمَهُٱللَّهُ was the ruler of Egypt at the time and he saw a dream, 3 times in which Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was pointing at two people who had a reddish complexion. Nūruddīn رَحِمَهُٱللَّهُ informed his advisor at the time whose name was Jamāluddīn رَحِمَهُٱللَّهُ and he advised Nūruddīn رَحِمَهُٱللَّهُ to go to Madīnah.

The following day 20 people left for Madīnah carrying gifts for charity. 16 days later they reached there and Nūruddīn رَحِمَهُٱللَّهُ entered the Masjid, read Ṣalāt and presented his Salām to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. He was then thinking what he should do. His advisor Jamāluddīn رَحِمَهُٱللَّهُ then made an announcement that the Sulṭān has brought gifts for everyone.

All the people came, and the gifts were given out, but Nūruddīn رَحِمَهُٱللَّهُ did not see the 2 people who he had seen in his dream. He asked if this was everyone. He was told there are 2 Moroccans who are very pious. They do not accept gifts from anyone, they fast

during the day, read Tahajjud at night, present Salutations to Rasūlullāh ﷺ and even go to Masjid Qubā'.

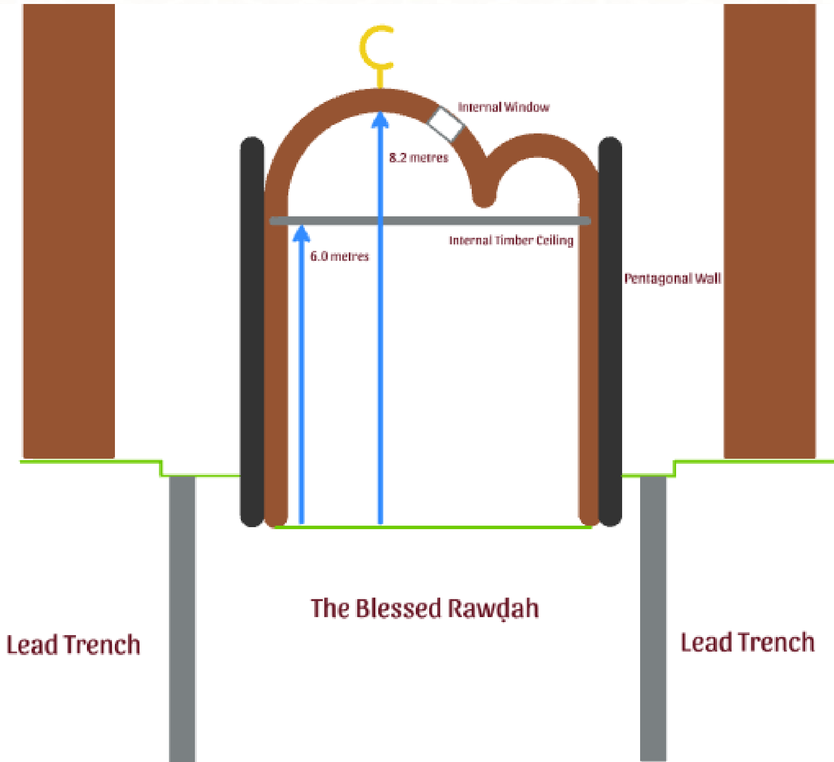
Nūruddīn رَضِيَ ٱللَّٰهُ عَنْهُ sent for them. When they arrived, he recognised that they were two people who he had seen in his dream. He asked them where they were from. They said they were Moroccans and had come for Ḥajj and wished to stay here as neighbours of Rasūlullāh ﷺ.

Nūruddīn رَضِيَ ٱللَّٰهُ عَنْهُ told them to speak the truth, they kept quiet and then he asked about where they live. He accompanied them to their house and saw many expensive gifts lying around. He then moved an old piece of rug and saw a tunnel. This tunnel led to the blessed grave of Rasūlullāh ﷺ.

When the tunnel was found, the men confessed to their crime. They were actually Naṣāra who had been sent by their king. They had been given a lot of money to remove the body of Rasūlullāh ﷺ. In order to achieve their goal, they started to live close to the Rawḍah and dig the tunnel at night-time. They would then carry the mud in bags to the Baqīʿ cemetery and spread it over the graves.

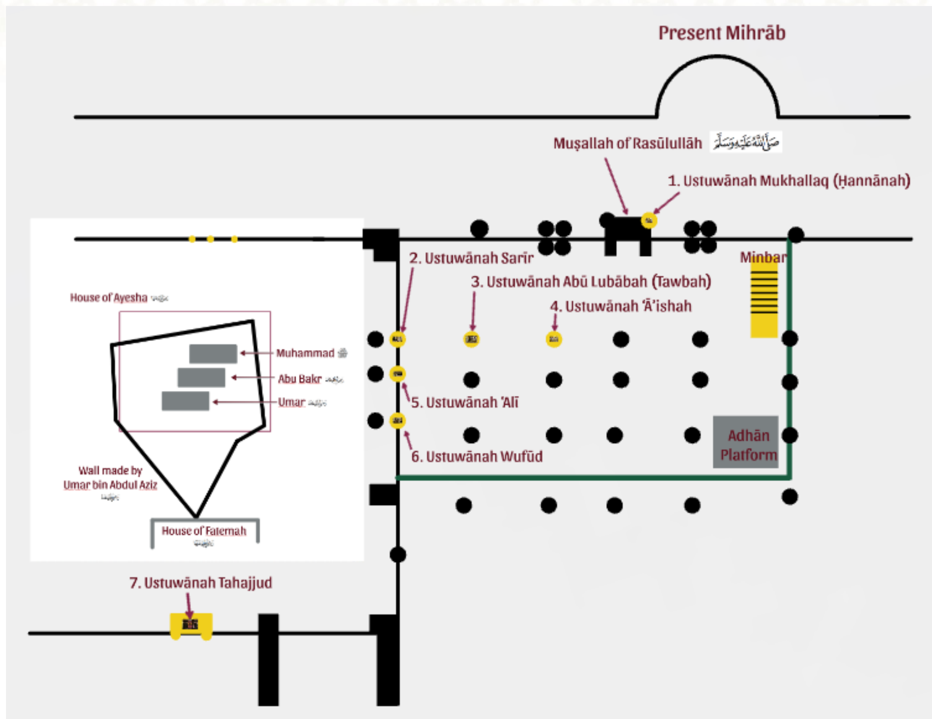
They said, when they reached the grave a very fearful lightning struck, and an earthquake shook the earth. Nūruddīn رَضِيَ ٱللَّٰهُ عَنْهُ then ordered both of the men to be executed.

In order to prevent this from happening again, Nūruddīn رَحِمَهُ ٱللَّهُ ordered a deep trench to be dug around the Rawḍah and this trench was then filled with molten lead so no one can ever try to dig through to it ever again.



The Pillars

If we look at Masjid Nabwī today, there are many pillars inside Riyāḍ al-Jannah which have a lot of significance. This diagram below shows an overview of the area.



The present day Miḥrāb is at the front. The area within the dark green lines is Riyāḍ al-Jannah. The pillars of significance are marked in Gold.

Let's take a look at the pillars one at time. This information has been taken from Maulānā Muḥammad Saleem Dhorat Saheb's book Ziyārat of Madīnah.

Ustuwānah Mukhallaq (Ḥannānah)

At the front of the area, you will see area which used to be the Muṣallāh of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

And to the right of there is Ustuwānah Mukhallaq (Ḥannānah) marked by the orange arrow



[8]

This is also called the Ustuwānah Ḥannānah (the weeping pillar).

This is the most blessed of the pillars for this was Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ place of Ṣalāt. On this spot there once used to grow a date palm. Before the advent of the Minbar, Rasūlullāh

[8] Picture of pillars taken from islamiclandmarks.com

صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ used to lean on it while delivering the khuṭbah (sermon). When the Minbar was made Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ used it for the khuṭbah. It so happened when the change took place, such a bitter sound of weeping was heard from the tree that the whole Masjid echoed; and those in the Masjid started weeping. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then went to the tree, placed his hand on it and the crying stopped. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then said:

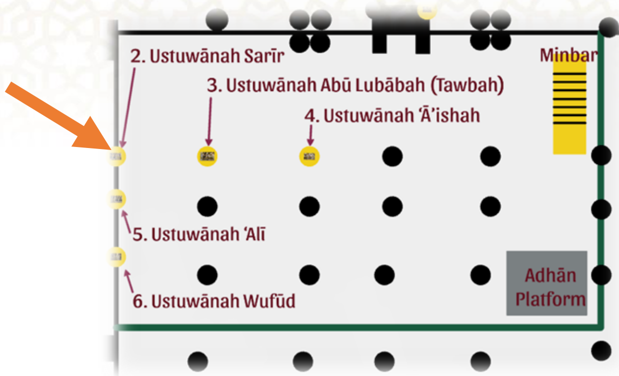
"The tree cries because the dhikr of Allāh سُبۡحَانَهُۥوَتَعَالَىٰ was near it, and now that the Minbar is built, it has been deprived of this dhikr in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of Qiyāmah." Afterwards the tree dried up and was buried.

According to another Ḥadīth it is said that when the Minbar was prepared and Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ went to it for the first time, the tree cried so loudly that it almost split open. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ descended from the Minbar and went to put his hand on the tree and its crying subsided gradually as a child quietens when he is being consoled after crying bitterly.

This is the reason for it being called Ustuwānah Ḥannānah. The word Ḥannānah is used to describe a crying camel. Mukhallaq means the pillar which has a blended fragrance put onto it.

Ustuwānah Sarīr

Now to the left side of the area adjacent to the wall of the Rawḍah, we have Ustuwānah Sarīr

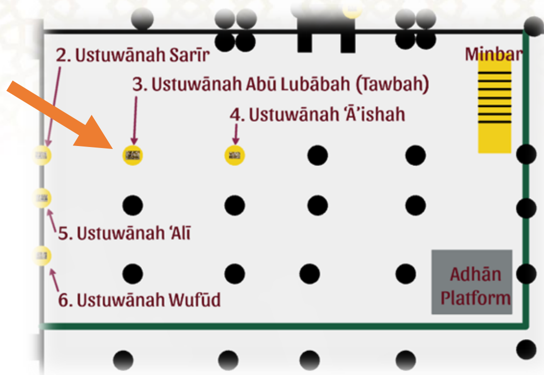


'Sarīr' means sleeping place. It is reported that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to make Iʿtikāf here and sleep here while in Iʿtikāf. A platform of wood used to be put here for him to sleep on.



Ustuwānah Abū Lubābah

And just to the right of that we Ustuwānah Abū Lubābah or Ustuwānah Tawbah.



Abū Lubābah رَضِيَ ٱللَّٰهُ عَنْهُ was one of the famous Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ. During the battle against the Banū Qurayzah, while the Muslims were surrounding them, he became impatient and as a result of which he wanted to throw down his arms. Before Islām, he had much dealings with the Jews of Banū Qurayzah. Now after the Jews acted treacherously against the Muslims, the Jews called on him during the siege in order to find out from him what Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ intended to do against them for their treachery.

When he reached them, they all began wailing and crying. He was affected by this and indicated towards his throat suggesting they would be killed. Thereafter having done that he became so grieved at this indiscretion that he could not rest.



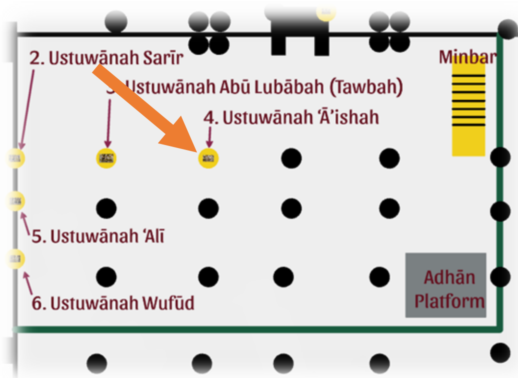
He thereupon came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying: "As long as my repentance is not accepted by Allāh سُبْحَانَهُ وَتَعَالَىٰ, I shall not untie myself from here. And Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ himself must undo my bonds." When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ heard this, he said: "If he had come to me, I would have begged forgiveness on his behalf. Now he had acted on his own initiative, so how can I untie him until such a time that his repentance has been accepted."

For many days he remained tied there, except for Ṣalāt and the call of nature. At such times his wife and daughter used to untie him and then again tied him to the tree. He remained without food and drink as a result of which his sight and hearing were affected. Then after a few days one morning while Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was in Tahajjud prayer in the house of Umme Salamah

رَضِيَ اللَّهُ عَنْهَا, he received the good news that his Tawbah-repentance had been accepted. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ conveyed the news to him, and wanted to untie him but he refused, saying: “As long as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ does not untie me with his blessed hands, I shall not allow anyone else to do so.” When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered for Fajr Ṣalāt, he untied him.

Ustuwānah ‘Ā’ishah

And just to the right of that we have Ustuwānah ‘Ā’ishah



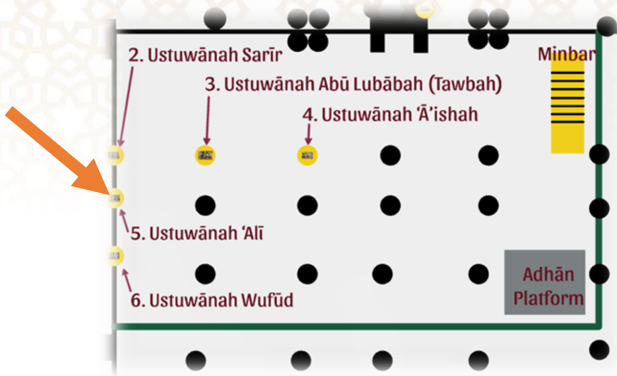
This is also called the Ustuwānah Muhājirūn, because originally the Muhājirūn used to sit near this spot. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say his prayers here and afterwards moved to the place at Ustuwānah Mukhallaq. It is also called the Ustuwānah Qur’ah. The reason for this is that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “In this Masjid is one such spot that if people knew the true blessed nature thereof, they would flock towards it in such that to pray there they would have to cast such lots (i.e. Qur’ah).”

People asked her to point out the exact spot which she refused to do. Later, at the persistence of ʿAbdullāh ibn Zubayr رَضِيَ ٱللَّٰهُ عَنْهُ she pointed to this spot. Hence it is called Ustuwānah ʻĀ'ishah, because the Ḥadīth is reported by her and the exact spot was shown by her. It is a fact that Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ and Umar رَضِيَ ٱللَّٰهُ عَنْهُ very often used to pray here.

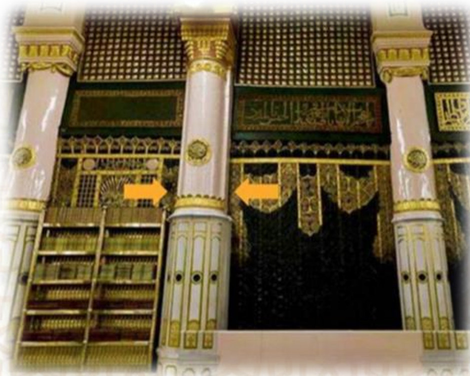


Ustuwānah ʿAlī

Just below Ustuwānah Sarīr, there is Ustuwānah ʿAlī

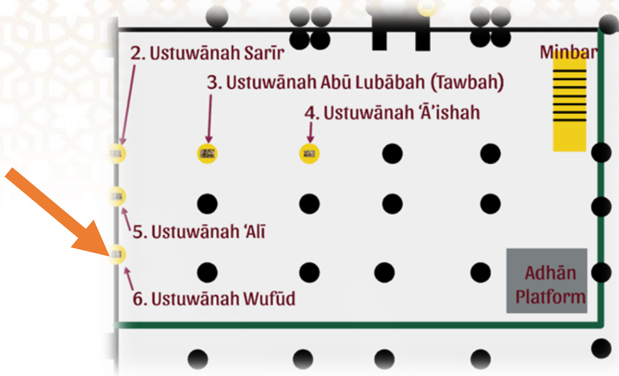


Also known as Ustuwānah Mah'ras or Hars. 'Hars' means to watch or protect. This used to be the place where some of the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ used to sit when keeping watch or acting as gatekeepers. ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ used to be the one who mostly acted as such, for which it is often called Ustuwānah ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ. When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ entered the Masjid from the doorʿ of ʿĀ'ishah رَضِيَ ٱللَّٰهُ عَنْهَا room, he passed this spot.

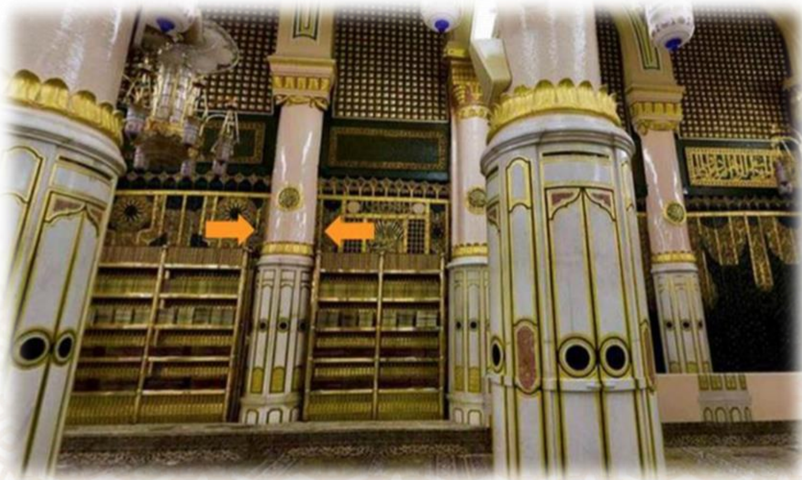


Ustuwānah Wufūd

Just below Ustuwānah ʿAlī Ustuwānah Wufūd.

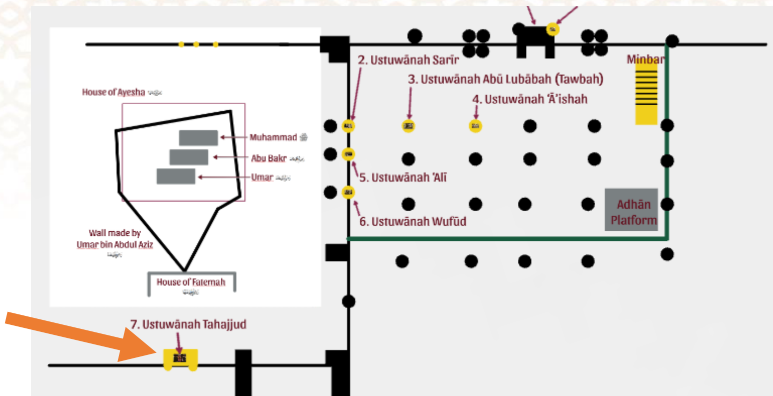


'Wufūd' means delegations. Whenever deputations arrived to meet Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on behalf of their tribes, they were seated here. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would meet them in this place, converse with them and teach them about Islām.



Ustuwānah Tahajjud

Hidden away behind the wall is Ustuwānah Tahajjud



It is reported that this was the spot where late at night a carpet was spread for Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to perform Tahajjud prayer, after all the people had left.



Ustuwānah Jibrīl

In this area there is also Ustuwānah Jibrīl. This is hidden behind the wall so we cannot see it. This was the usual place where Jibrīl عَلَيْهِ ٱلسَّلَامُ used to enter to visit Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Jannatul Baqīʿ

Many of the family and Companions of Rasūlullāh ﷺ are buried in Jannatul Baqiʿ. This is the name of the large graveyard which is just outside Masjid Nabwī as you can see below.



The Old Baqī

In the past there were actual tombs in Baqī marking the resting places of many of the Companions. These tombs were levelled in 1925 or 1926. In the picture below you can see an old picture of tombs of Baqī.



The large tomb is where the family of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ are buried. The tomb labelled number 10 at the back is where Sayyiduna ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنْهُ is laid to rest

Ahl al-Bayt – The family of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

You will walk through the main entrance and to the right is the area for the Ahl al-Bayt, the family of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

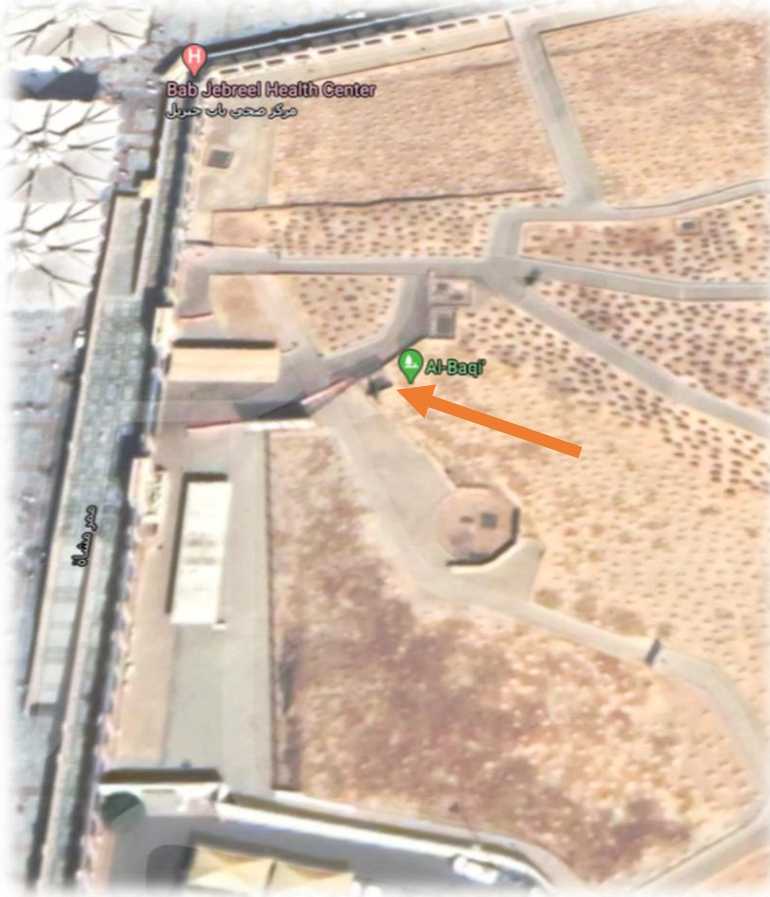


In this area, members of the family of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ are laid to rest. Amongst them are:

- Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا
- ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ
- Ḥasan ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُ
- Zaynul ʿĀbidīn رَحِمَهُ ٱللَّهُ (son of Ḥusayn رَضِيَ ٱللَّهُ عَنْهُ, survived Karbala and came back to Madīnah)
- Muḥammad Bāqir رَحِمَهُ ٱللَّهُ (son of Zaynul ʿĀbidīn)
- Jaʿfar as-Ṣādiq رَضِيَ ٱللَّهُ عَنْهُ (son of Muḥammad Bāqir)

The Daughters of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

In this area the daughters of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ are laid to rest:



- Zaynab رَضِيَ ٱللَّهُ عَنْهَا
- Ruqayyah رَضِيَ ٱللَّهُ عَنْهَا
- Umme Kulthūm رَضِيَ ٱللَّهُ عَنْهَا

The Aunt of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ



To the left-hand side of the main entrance, the aunt of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, Ṣafiyyah رَضِيَٱللَّهُعَنۡهَا is laid to rest.

The Wives of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

In this area, the wives of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ are laid to rest:



- Zaynab bint Khuzaymah رَضِيَ ٱللَّٰهُ عَنْهَا
- Zaynab bint Jahsh رَضِيَ ٱللَّٰهُ عَنْهَا
- Sawdah رَضِيَ ٱللَّٰهُ عَنْهَا
- Ḥafsah رَضِيَ ٱللَّٰهُ عَنْهَا
- Umme Ḥabībah رَضِيَ ٱللَّٰهُ عَنْهَا
- Ṣafiyyah رَضِيَ ٱللَّٰهُ عَنْهَا
- Juwayriyyah رَضِيَ ٱللَّٰهُ عَنْهَا
- ʿĀ'ishah رَضِيَ ٱللَّٰهُ عَنْهَا
- Umme Salamah رَضِيَ ٱللَّٰهُ عَنْهَا

The Companions of Rasūlullāh رَضِيَ ٱللَّهُ عَنْهُ

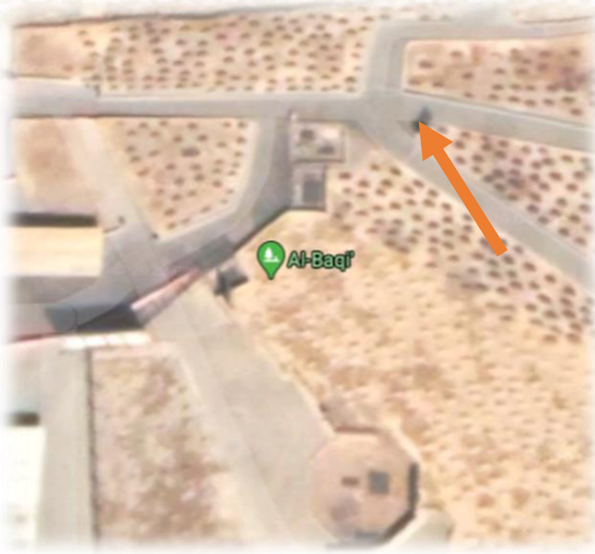
1. In this area the following Companions are laid to rest:



- ʿAqīl ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُ
- Abū Sufyān ibn Ḥārith رَضِيَ ٱللَّهُ عَنْهُ
- ʿAbdullāh ibn Jaʿfar رَضِيَ ٱللَّهُ عَنْهُ

The Teachers

In this area, Imām Mālik رَحِمَهُ ٱللَّٰهُ and his teacher Nafiʿ رَحِمَهُ ٱللَّٰهُ are laid to rest:



The Son of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

In this area, the son of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, Ibrāhīm رَضِيَٱللَّهُعَنۡهُ is laid to rest. He was the son of Māriyah al-Qibṭiyah رَضِيَٱللَّهُعَنۡهَا



The following are also buried in an unmarked area close to Ibrāhīm رَضِيَٱللَّهُعَنۡهُ

- Saʿad Ibn Abi Waqās رَضِيَٱللَّهُعَنۡهُ
- ʿAbdur Raḥmān ibn ʿAwf رَضِيَٱللَّهُعَنۡهُ
- ʿUthmān ibn Maẓ'ūn رَضِيَٱللَّهُعَنۡهُ
- ʿAbdullāh ibn Masʿūd رَضِيَٱللَّهُعَنۡهُ
- Asʿad Ibn Zurārah رَضِيَٱللَّهُعَنۡهُ

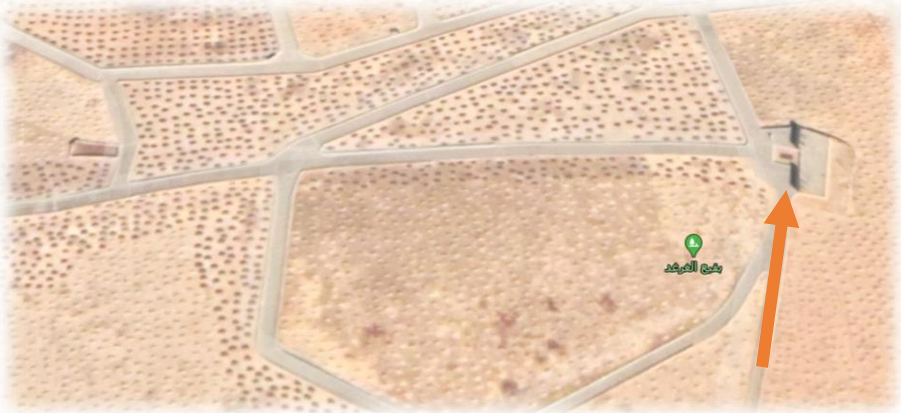
The Martyrs of Harrah

On the main path towards the back of Baqīʿ, on the left-hand side you will see where the Martyrs of the Battle of Harrah are laid to rest.



Amīr al-Mu’minīn ʿUthmān ibn ʿAffān رَضِيَ ٱللَّٰهُ عَنْهُ

Continuing down the main path and at the second intersection you will see where Amīr al-Mu’minīn, ʿUthmān ibn ʿAffān رَضِيَ ٱللَّٰهُ عَنْهُ is laid to rest.



The Wet Nurse of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Just to the left you will see where the wet nurse of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, Ḥalīmah رَضِيَ ٱللَّٰهُ عَنْهَا is laid to rest.



Abū Saʿīd al-Khudri رَضِيَ ٱللَّهُ عَنْهُ

On the extreme left-hand side, about three quarters of the way into Baqīʿ, the companion of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Saʿīd al-Khudri رَضِيَ ٱللَّهُ عَنْهُ is laid to rest.



There are thousands of the Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ buried here as well as many of our pious predecessors. These are the lucky ones who have been blessed. When we go to Baqīʿ, we should pray for them

Summary

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had arrived in Madīnah. His camel has stopped in an area where dates used to be dried. The land was purchased from 2 orphans of the Banū an-Najjār. The land was cleared, and a masjid was built. This was the first Masjid Nabwī. It was built from unbaked bricks with date palms as pillars and date branches covering the roof. A place was also reserved for the Ahle-Ṣuffah, the poor Companions who had no home.

Dwellings were also built for the family of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Ḥāritha ibn Nuʿmān رَضِيَ ٱللَّٰهُ عَنْهُ used to own some houses which were adjacent to the Masjid. As and when these houses were needed, he gave them to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

The original Masjid had been built with the Qiblah in the direction of Bayt al-Maqdiṣ. 16 or 17 months after the Hijrah, the Revelation came down instructing Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to now face the Kaʿbah.

The Masjid was expanded on several occasions throughout the years. The resting place of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was also included within the Masjid during one of the early expansions. There are plans to expand the Masjid even further and work has already begun on the latest phase.

The area at the front of the Masjid is known as Riyāḍ al-Jannah. If we visit the Masjid today, the area is covered in a green carpet. Many of the pillars are of great significance and this was explained.

The resting place of Rasūlullāh ﷺ was then described in detail and a brief history of the green dome. We also discussed a plot to take the blessed body of Rasūlullāh ﷺ and how Nūruddīn Zengi رَحِمَهُ ٱللَّٰهُ saw a dream and then found the perpetrators. He ordered lead trenches to be dug to prevent this from happening again.

Many of the family of Rasūlullāh ﷺ and his Companions are buried in Jannatul Baqīʿ. We should also pray that Allāh سُبْحَانَهُۥ وَتَعَالَىٰ gives us resting place near Rasūlullāh ﷺ.

When we go to the Ḥaramayn, it should be an experience where we understand the importance and significance of the many blessed places. We are stepping on the same ground as Rasūlullāh ﷺ and his Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ, we are walking in the same streets, we are looking at the same mountains as they used to.

When performing the Ṭawāf in Masjid al-Ḥarām or sitting in Masjid Nabwī, how many homes of the blessed Companions must we be passing? We are carrying out the same actions as Rasūlullāh ﷺ in the same way he used do.

We should learn about the significance of the blessed places before we go if possible, so as soon as we arrive everything will feel familiar. This will develop a sincere love and attachment for Rasūlullāh ﷺ and will make all of our rites and rituals so much more meaningful as we will know the reason, we are carrying them out.

To learn about the Ḥajj of Rasūlullāh ﷺ, refer to my booklet 'The Month of Dhul Ḥijjah and the Ḥajj of Rasūlullāh ﷺ'.

https://islamicportal.co.uk/wp-content/uploads/2018/01/The-Month-of-Dhul-Hijjah-and-the-Hajj-of-Rasulullah-SAW.pdf

Once this love is there, everything else will just fall into place. Following the obligations will become easy and not burdensome. We will be keen and eager to follow the Sunnah of Rasūlullāh ﷺ at all times. We will truly taste the sweetness of Imān and there is nothing quite like it.

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
Part 11 – The History of Masjid Nabwī

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